plate IV we find Kongani Muttarasar used in the nominative case and referred to as having made the gift. According to the text cited above, Konganivriddharâja Durvinîta is to be interpreted as identical with Kongani Muttarasar. But Konguni Muttarasar or Prithvî Kongani Muttarasar is a name of Śrîpurusha and not of Durvinîta according to the inscriptions published so far. Also the witness Śîyavallavarasar cited points to Śrîpurusha and not Durvinîta as the donor. Hence it is to be inferred that the composer or engraver forgot to insert the genealogy of the Ganga kings from Durvinîta to Śrîpurusha in the plates and merely engraved the regnal year and the name Kongani Muttarasa of Śrîpurusha after the word *suprajasâ* in praise of Durvinîta. This position would have to be reconsidered if any definite evidence is obtained to show that Durvinîta also bore the name Muttarasa.

The details of dating given, *viz.*, the 39th regnal year, Kârtikamâsa, Śuklapaksha and Satabhishak-nakshatra do not help us to determine the date of the present record. The Ganga king Śrîpurusha has been assigned the date 788 A. D. by Jouveau Dubreuil. In case, however, Durvinîta is taken as the donor, the date would fall about 643 A. D. according to the same author. The characters of the record seem to be of a later date than the usual grants of Durvinîta. (*See* Gummareddipura Plates, M. A. R. 1912, p. 30, and Uttanûr Plates, M. A. R. 1916, p. 36).

CHITALDRUG DISTRICT.

Hosadurga Taluk.

2

At the village Bâgûr in the hobli of Hosadurga, on a stone lying behind the Village Panchayat Hall.

Size 2′—6″×1′—9″.

Old Kannada characters and language.

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಗ್ರಾಮದಲ್ಲಿ ಪಂಚಾಯಿತಿ ಹಾಲಿನ ಹಿಂದೆ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

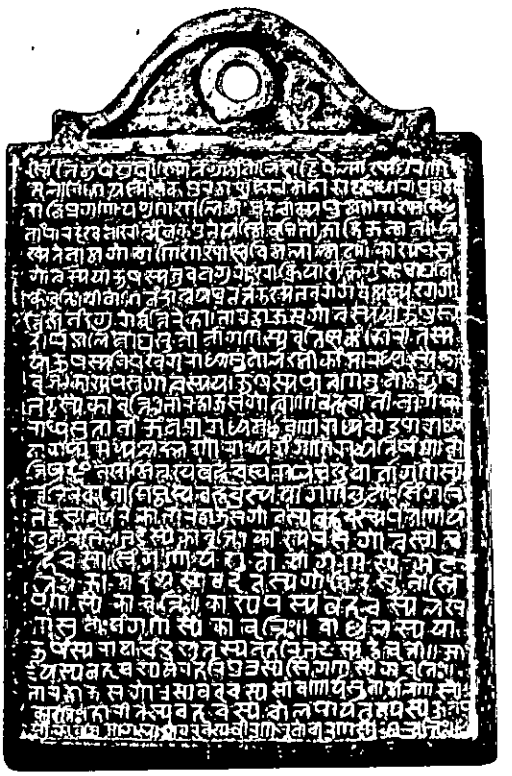
ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{3}{4}'$.

ಪೂರ್ವದ ಹಳಗನ್ನಡ.

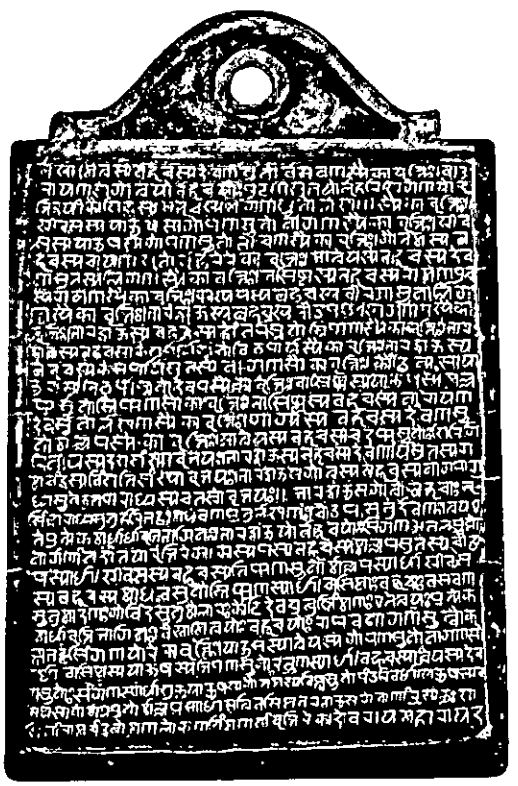
1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಬಾಲಾದಿತ್ಯರಾಳು
2. ಶ್ರೀಮುಷ್ಣನೆಮ್ಬೊನ್ನೀಲಸಿನ್ದ
3. ಮನನಿಜರಾನಿಱುದು
4. ಪಿಡಿದು ತಾನ್ಪೊನ್ದಿದಾನ್

(*a*) CHOLASETTIPALLI GRANT OF DEVARAYA II. *PLATE XXIII*
(p. 157).

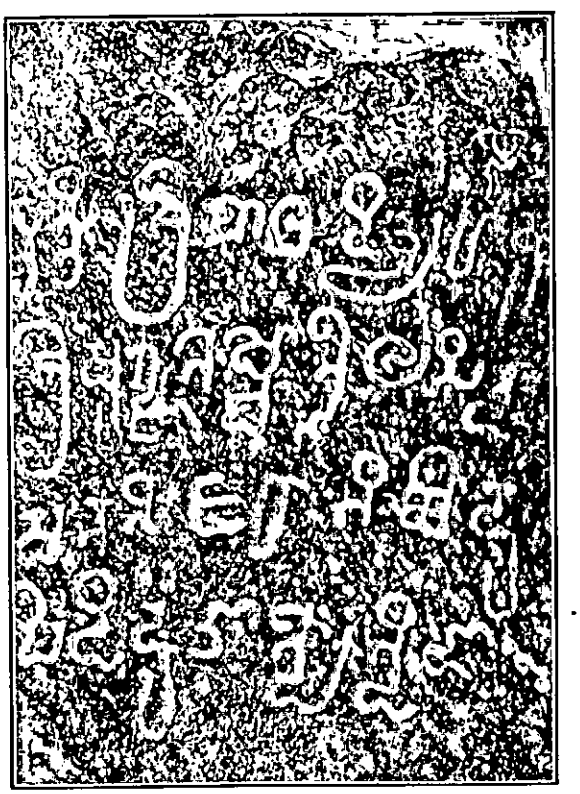
1



2.



3.



(*b*) STONE INSCRIPTION, BAGUR, HOSADURGA TALUK (p. 134).

Mysore Archæological Survey.]

Transliteration.

1. svasti śrî Bâlâdityar-âḷu
2. śrî Munjanembôn Nîlasinda
3. Manasijarân iṛidu
4. piḍidu tân pondidân

Translation.

Be it well. A servant of Bâlâditya named Śrî Munja pierced Nîlasinda Manasijar and captured them and himself died.

Note.

This inscription is carved in old Kannaḍa characters which may belong to the end of the 8th century or the beginning of the 9th century A.D. The square form of *ba* is used, *ra* is not open but closed, *la* is turned round, etc.

The record refers to the heroism of a warrior named Śrî Munja, servant of Bâlâditya. Nothing is known about this Bâlâditya. Munja is said to have wounded and taken as prisoner Nîlasinda Manasijar. It is possible to interpret the word Nîlasinda Manasijar as Nîlasinda and Manasija. Nîlasindar may be a chief of the Sinda dynasty of rulers whose kingdom Sindavâḍi included parts of Shimoga, Chitaldrug, Dharwar and Bijâpur Districts. Though the Sindas came into prominence after the 10th century some references to their earlier rule are also found (*see* Mysore and Coorg from the Inscriptions by RICE, p. 147). The name Nîlasinda is not met with so far.

Manasijar was an officer under the Ganga king Śrîpurusha (E. C. III, T.-Narasipur 1) as stated in a stone record at Talakâḍ. In case Manasijar of the present inscription is identical with him he would be a subordinate of Śrîpurusha. In case this identity is assumed, it is possible to take Bâlâditya as a Châlukyan prince like Vikramâditya or his brother Chandrâditya. There were frequent wars between the Gangas and Châlukyas after the reign of Śrîpurusha and the present record may be an instance of such a battle in which the Sindas also took part.

The place of the battle has not been mentioned in the record. It is however probable that the fighting may have taken place at Bâgûr itself, the village in which the inscription is found. Inscriptions of the reign of Śrîpurusha and his son Śivamâra frequently refer to a battle at Bâgeûr and it is possible that this Bâgeûr may be the same as the present Bâgûr though it was provisionally identified with Bâgûr in the Channarâyapaṭṇa Taluk in a previous report (M. A. R. 1939, pp. 121–125). The date of Śrîpurusha is about 788 A. D. The present record may belong therefore to the close of the 8th century A. D.

3

At the same village Bâgûr, on a slab set up at the Chandrâpuri entrance.

Size 4′ × 2′.

Kannada language and characters.

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಚಂದ್ರಾಪುರಿ ಬಾಗಿಲಲ್ಲಿ 110ನೆಯ ನಂಬರು ಶಾಸನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×2′.

1. ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂ
2. ದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜ
4. ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷಂಗಳು
5. ೧೪೬೬ನೆಯ ಶೋಭಕ್ರಿತು ಸಂವತ್ಸರದ ವಯಿ
6. ಶಾಖ ಶು ೧೫ ಬ್ರಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
7. ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಸದಾಶಿವ
8. ದೇವ ಮಹಾರಾಯರು ಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೆಯುತಂ ವಿರಲಾಗಿ ಆ
9 ವರ ಸಂದಾನದ ಪೊನಪ್ಪನಾಯಕರ ಮಕ್ಕಳು ಕೃಷ್ಣಪ್ಪನಾಯ
10. ಕರು ತಂಮಮರಮಾಗಣಿಗೆಸಲುವ ಬಾಗುರಸೀಮೆಯ
11. ಚೆಂನಸಮುದ್ರಗ್ರಾಮವನೂ ರಾಮಾಣ್ಯದ ಬೊಂಬಲಾ
12. ಟದ ರಾಮಯ್ಯನವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸ್ತರು ಯಿದಕ್ಕೆ
13. ಆವರು ತಪ್ಪಿದರೆ ತಂಮ ತಂದೆ ತಾಯ ವಾರಣಾಸಿಯಲಿ ವಧಿಸಿದ ಪಾ
14. ಪಕ್ಕೆ ಹೋಹರು ಆ ಗ್ರಾಮಕ್ಕೆ ತಪ್ಪಿದವನ ಹೆಂಡತಿಯ ಆವ
15. ಹೆಂಡತಿಯ ಕೊಟ
16. ಲಿಕಿದನು

Transliteration.

1. śubham astu namas tumga-śiras-tumbi-chaṃ-
2. dra-châmara-châravе trai-ḷôkya-nagarâraṃbha-
3. mûla-stambhâya Śaṃbhave | svasti śrî vija-
4. yâbhyuḍaya Śâlivâhana śakavarushaṃgaḷu
5. 1466 neya Śôbhakritu-saṃvatsarada Vayi-
6. śâkha śu 15 Bri śrîman mahârâjâ-
7. dhirâja râjaparamêśvara śrî Vîrapratâpa Sadâśiva-
8. dêva-mahârâyaru prithvirâjyaṃ geütam viralâgi â-
9. vara saṃdânada Ponappa-nâyakara makkaḷu Krishṇappa-nâya-
10. karu taṃm[a] amara-mâgaṇige saluva Bâgura sîmeya
11. Cheṃnasamudra-grâma vanû Râmâṇyada bombalâ-

12. ṭada Râmayyanavarige sarvamânyavâgi pâlistaru yidakke
13. âvaru tappidare tamma tamde tâya Vâraṇâsiyali vadhisida pâ-
14-16. . . . .

Translation.

Good fortune. Salutation to Śambhu. Be it well. On Thursday the 15th lunar day of the bright half of Vaiśâkha in the year Śôbhakṛitu, 1466th year of the auspicious Śâlivâhana era :—

While the illustrious mahârâjâdhirâja râjaparamêśvara śrî vîra-pratâpa Sadâśivadêvamahârâya was ruling the earth :—

His agent or envoy (saṃdhânada) Ponappa-Nâyaka's son Kṛishṇappa Nâyaka granted to Râmayya of *Râmâṇyada Bombalâṭa* (marionette show of the Râmâyaṇa story) the village Chennasamudra in Bâgura-sîme in his *amara-mâgaṇi*, free of taxes. He who confiscates this will incur the sin of slaying his parents in Benares (Further imprecations continue, but have been omitted in the transliteration and translation).

Note.

This is an instance of the grant of a village for the enactment of a marionette show of the Râmâyaṇa story. The date of the grant corresponds to Thursday, 19th April 1543 A.D. and the grant was made in the reign of Sadâśiva of Vijayanagara by Kṛishṇappa Nâyaka whose title *sandhânada* indicates that he was an envoy of the king.

4

At the same village Bâgûr, on a slab in the pavement of the rangamaṇṭapa in the shrine of the goddess in the Chennakêśava temple.

Kannaḍa language and characters..

ಅದೇ ಬಾಗೂರು ಗ್ರಾಮದ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಅಮ್ಮನವರ ಗುಡಿಯ ರಂಗಮಂಟಪದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ
2. ಂಗಉಟಯ ಸ್ವಾಮಿಸೇವೆಯ
3. ಂಮಾಡಿದ

Note.

This records that a person named Gauṭaya did service for the god. Probably he constructed the rangamaṇṭapa of the shrine of the goddess (Lakshmî) in the above temple of Chennakêśava.

No date is given. The characters seem to belong to the 18th century A.D.

5

HOLALKERE TALUK.

At the village Kumminagaṭṭa in the hobli of Tâḷya, on a vîragal set up near the Îśvara temple.

Size 3′×2′—6″.

Kannaḍa language and characters.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಕುಮ್ಮಿನಗಟ್ಟದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ವೀರಗೆಲ್ಲು.

ಪ್ರಮಾಣ 3′×2½′.

I ನೆಯ ಪಟ್ಟಿ.—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುವಿಷು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೧ ಸೋಮ
ವಾರದಂದು ಸಿಂಗೆಯನಾಯ್ಕ ಮುಲೆಹಾಸಿಂದನು
2. . . . . ಕಾದಿದಲ್ಲಿ ಕುಂಬೆಯನಹಳ್ಳಿಯ ಘಟ್ಟದ
ಪಡಿಯನಾಯ್ಕನು ಯಿಟ್ಟಿಯಲ್ಲಿಱಿದು ಕು

II ನೆಯ ಪಟ್ಟಿ.—

3. ದುರೆಯ ಕಳ . . . . . ಕುದುರೆಯ
4. ಳತ್ತಱಿದು ಕುಂಬೆಯನಹಳಿ . . .
ಗೋಡಬಯಲಲಿ ನಂದರು.

Note.

This records the valour of a warrior named Paḍiya Nâyaka of Kumbeyanahaḷḷi valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda. He is said to have fought with a spear and died in the battle. The date of the record is given as Vishu sam. Śrâvaṇa śu 1 Monday. No Śaka year is given. The characters seem to belong to the 13th century A.D. Kumbeyanahaḷḷi was probably the old name of Kumminagaṭṭa.

6

HIRIYUR TALUK.

At the town of Hiriyûr in Hiriyûr hobli, on a pillar in front of the Vîrabhadra temple.

Kannaḍa language and characters.

ಹಿರಿಯೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಗರುಡಗಂಬದ ಪೂರ್ವಮುಖದಮೇಲೆ ಬರೆದಿರುವುದು.

1. ವೀರೇಶ್ವರ ದೇವ
2. ರ ಕಂಬವ ನಿಲಿ
3. ಸಿದ ಸಿದ್ಧಮಲ್ಲ
4. ಕಾರ್ಜುನದೇವ
5. ರ ತಂದೆತಾಯಿ
6. ಗಳು ಮುಂ[ಗ]ಳಮು
7. ಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. Vîrêśvara-dêva-
2. ra kaṃbava nili-
3. sida Siddha Malli-
4. kârjuna-dêva-
5. ra taṃde tâyi-
6. gaḷu maṃ[ga]ḷa ma-
7. hâ śrî śrî

Translation.

The parents of Siddha Mallikârjunadêvar who set up the pillar of the god Vîrêśvara. Good fortune.

Note.

This inscription is carved on the pillar below the bas-relief figures of a couple who appear to be of high rank from their drapery, etc. They are said in the record to be the parents of a person named Siddha Mallikârjunadêva who set up the above pillar. The characters seem to belong to the 17th century A.D.

7

CHALLAKERE TALUK.

At the village Reḍḍihaḷḷi in the hobli of Chaḷḷakere, on a stone near the Mallikârjuna temple.

Size 2′ × 1′—3″

Kannaḍa language and characters.

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ರೆಡ್ಡಿಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೭′ × $1\frac{1}{4}$′.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಶಾಲಿವಾಹ
2. ನಶಕವರುಷಂಗಳು ?
3. ವಿಕೃತಿಸಂವಛ್ಸ[ರಮಾ]
4. ಗ ಸುಧ ಲ ಮಿ
5. ಮಂ ತಿರು[ಮಲ]
6. ಪತಿಗೆ
7. ಬಿಟ್ಟಮಾನ್ಯ

Note.

This records the grant of some land for the God Tirumalapati (or Venkaṭaramaṇasvâmi) on Tuesday, the 8th lunar day of the bright fortnight of Mâgha in the year Vikṛiti. No Śaka year is given.

The characters seem to belong to the 17th century A.D.